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Council's Reichert Likens Zionists to Nazis In Nashville; Publicly Challenged by Local Rabbi

NASHVILLE, Tenn.—The Nashville Jewish community was still buzzing this week over the tableau presented in the vestry of the Vine Street Temple when Rabbi Arthur Hertzberg challenged Rabbi Irving Reichert's public comparison of Zionists with nazis.

Rabbi Reichert came to Nashville as one of a series of stops on behalf of the anti-Zionist American Council for Judaism, of which he is a vice president. He was addressing the local chapter of the Council when he was challenged.

Rabbi Hertzberg, spiritual leader of the Conservative West End synagogue here, asked for the floor at the end of Rabbi Reichert's talk, although it had previously been announced that questions could be asked only in writing.

Dr. Reichert did not withdraw the comparison of Zionists with nazis under Rabbi Hertzberg's challenge.

When Rabbi Hertzberg pointed out the seriousness and the fallacy of such comparisons, Dr. Reichert responded by asking him whether the recent call to U. S. youth of Israel Prime Minister David Ben-Gurion, since repudiated by

the Prime Minister, and similar statements by other Zionists were inaccurate.

Dr. Reichert, one of the more violently anti-Zionist members of the Council's leadership, made a similar comparison last summer at a meeting in Portland, setting off a wave of protest from the Jewish community there.

Rabbi Reichert repeated the stock Council charge that Zionism demands the loyalty of American Jews first to Israel and that the large majority of American Zionists were unaware what they were being committed to by their leaders.

About 100 persons attended the meeting.

Rabbi Reichert had previously been refused permission to occupy the pulpit of the Vine Street Temple, whose rabbi is Sylvan Schwartzman.

Some informal efforts were made here to persuade the San Francisco Council leader to cancel his appearance before the non-Jewish body of Peabody College.

Albert Werthan, president of the Nashville Community Council, is a member of the local Council chapter.

Montor Seen UJA Head Again; Draft Likely If Morgenthau Balks

ATLANTIC CITY—The belief that Henry Montor would head the 1950 United Jewish Appeal drive was widespread here this week as some 1,200 delegates gathered for the annual conference of the UJA.

There also was a general feeling that Henry Morgenthau, Jr. could be persuaded to team up again with Montor, despite Morgenthau's repeated public statements that his fourth term this year as general chairman was his last.

Substantial sentiment was reported for drafting Morgenthau if he indicated his intention to stick to his retirement plans.

One of the major tasks of the conference will be that of deciding on a quota for 1950. That will be the task of the preparatory sub-committee, which has been substantially enlarged this year in a UJA move toward greater communal representation on the key conference decisions.

Some sentiment was reported against a 1950 goal in terms of money alone. Those taking that position this weekend, as working committees went into action, argued that a statement of the total needs for the coming campaign might be a better approach rather than the one big sum which has marked the decisions on quotas in recent years.

Sponsors of that approach contended that if the U. S. Jewish community was informed that it would take \$5,000,000 a month to feed and clothe the 100,000 DPs in Israel, then U. S. Jews would get a sharp picture of the urgency of providing enough money to get the DPs out of the camps and into jobs in which they could become partly or completely self-supporting.

U. S. WILL KNOW WHERE IT FAILED

Backers of the idea said that with such an approach to goals, the U. S. Jewish community would know exactly what needs it had failed to provide, if the final collections for 1950 fell below basic needs.

At the meeting three weeks ago of the Thirty Big Cities division in Chicago called by the Council of Jewish Federations and Welfare Funds, it was strongly indicated that more money would be needed in 1950 than the 115 to 120 million dollars raised by the UJA this year.

There was no indication at the meeting of despondency because the collections this year will be some \$30,000,000 less than in 1948. There was, on the contrary, a feeling that the 1950 drive would do as well, or better, than the 1949 campaign.

Observers at the Chicago meeting pointed out that business conditions are generally good now and they compared that factor to the feeling at last year's UJA conference when there was worry over an anticipated business slump which never did materialize. However, the impact of the business outlook at the time is generally believed to have cost the drive millions of dollars.

Another unfavorable factor which is expected to be absent this year was the struggle between the Zionist Organization of America and a group of its foes over control of the United Palestine Appeal, the largest of the UJA's three agencies.

WHAT THE FIGHT WAS ABOUT

The fight was focussed on the issue of placing Montor in the driver's seat for 1949. Montor had made himself anathema to the leadership then of the ZOA, which brought a deadlock that was broken only when the executive of the Jewish Agency called an extraordinary plenary session in New York last January.

The Agency executive stripped the ZOA of its control over the United Palestine Appeal and installed Montor, which Morgenthau had insisted on as a basic condition of his accepting the general chairmanship for 1949.

Delegates will get a complete briefing on the 1950 picture from a list of experts, topped by Moshe Sharett, Israeli Foreign Minister; Leon Keyserling, acting chairman of President Truman's Council of Economic Advisers; Rep. Franklin D. Roosevelt, Jr.; Berl Locker, chairman of the executive of the Jewish Agency in Jerusalem; Spyros P. Skouras, president of the Twentieth Century Fox Film Corp.; and Gershon Agron, director-general of the Israeli Ministry of Information.

Morgenthau will report on the 1949 drive and discussions of various aspects of the UJA programs will be led by the national UJA chairmen, William Rosenwald, Judge Morris Rothenberg and Rabbi Jonah B. Wise.

Members of a special mission which visited Israel last month to study current and future needs will report to the conference.

They include Harry Greenstein of Baltimore; Samuel H. Daroff, president of the Philadelphia Allied Jewish Appeal; Melvin Dubinsky, co-chairman of trades in St. Louis; Sol Luckman, president of the Cincinnati Jewish Welfare Fund and others.

The conference is expected to take up the issues of allocations of funds as between local and overseas needs.

This issue, which has become a steadily more tender one between the UJA leadership and the leaders at the local level, may be settled by a compromise formula.

There have been scattered indications in recent weeks that a formula is in the making. It would be based on agreements giving the UJA a pre-determined percentage of the total collections in each local drive, and on an agreement that local capital fund drives will be held separately from the drives for the UJA, rather than hitched on to them as is current practice.

Rabbinical Assembly Convention On Law Changes Is Cancelled

National Jewish Post

NEW YORK—The special conclave on changes in Conservative ritual ordered by the annual convention last June of the Rabbinical Assembly has been cancelled, it was learned here this week.

The special convention had been called for next month to take action on the important report of the Rabbinical Assembly's law committee on changes in Conservative ritual and practice.

The special convention was called off because the law committee was not ready to make its report, it was understood. All the members of the Rabbinical Assembly were polled in advance of the decision and the vote was overwhelmingly for postponement, it was learned.

The law committee alone, however, will hold a meeting on the days specified for the special conclave—Dec. 6 and 7, at the Jewish Theological Seminary.

It was learned that the law committee had reached agreement on certain approaches to the problem, but that its members have not decided on specific application growing out of the approaches.

Most observers here indicated a belief that when the committee is finally ready to report, its action will emerge in the form of a majority and minority finding. It is not believed that the committee will produce a unanimous report.

It was understood that the law committee will make its report to the next annual convention of the Rabbinical Assembly, which annually is held in the first part of the summer.

What Happened In June

At the convention last June, held at the Concord Hotel at Lake

Kiamasha, N. Y., the law committee made a report and a vote had been scheduled on the recommendations.

The influential Jewish Theological Seminary group, led by Dr. Louis Finkelstein, JTS president, was able to gain postponement of action by recommending a special conclave to deal with the issue.

Papers read by members of the law committee did recommend specific changes, such as riding to services on Saturday, but no vote was taken in view of the decision to call the special meeting.

They Have Majority

Those who want liberalization of Conservative Judaism were reported as believing they have a majority of the Conservative rabbis with them.

One stumbling block to any change so far has been the JTS, which has been staunchly pro-Orthodox in its attitude toward any changes.

ZOA District Asks Draft Of Silver to Head UJA

HOUSTON, Texas—Dr. Abba Hillel Silver should be drafted to head the 1950 United Jewish Appeal, a resolution of the Southwest Zionist Region board proposed this week.

The board of the Zionist Organization of America region adopted the resolution in the hope of attaining "the largest possible goal in the UJA drive for 1950."

Teamed Again In '50?



MONTOR MORGENTHAU

All's Calm This Time

ZOA Official Quits As Protest Move

National Jewish Post

NEW YORK—Sol M. Reiter of Newburgh, N.Y. announced his resignation this week from the executive committee of the Zionist Organization of America in protest against policies of the present administration.

Reiter, in a letter to President Daniel Frisch, said he was resigning with "regret and relief."

He said he was regretful "because I had hoped to work with you for the common cause that bound us together for these many long years."

Reiter added however, that he could no longer endure "the diatribes against the Government of Israel, spoken by petty traders who would like to create a State of Israel in their own image."

Reiter told The Post that he objected to any non-Israeli urging any kind of Government on Israel and that he was tired of hearing criticism by members of the ZOA executive "from the top down" of the Israel Government.

Reiter, who has been a member of the ZOA administrative council for many years, said he had no other plans at present in his protest move. He said he had been neutral during the Frisch campaign for the ZOA presidency.

1950 JWB Meet Set For Cincinnati

NEW YORK—(NJP)—The 1950 biennial meeting of the National Jewish Welfare Board will be held in Cincinnati May 6-8, it was announced this week.

Charles W. Morris of Louisville, has been named chairman of the planning committee for the convention.

DISABLED ISRAELI VETS OCCUPY PRIVATE HOMES IN HOUSING PROTEST

JERUSALEM, Israel—A group of 126 disabled Israeli war veterans last week occupied six houses in a Jerusalem suburb as a protest against their inability to get housing.

The houses had been set aside for Government officials.

Both civil and military police were ordered to the scene but no effort was made to forcibly evict the war veterans.

They complained that for months they had been unable to get any place to live and had been forced to spend their income largely on hotel rooms.

I Think As I Please

COMMENTARY'S DABBLING IN SEX TOUCHED OFF BY MARCH, 1947 NOTE

By CARL ALPERT

WHEN the editor of Commentary magazine declares that the publication of the offensive Isaac Rosenfeld article was a lapse in editorial watchfulness "in this case" he is ignoring the point I have been hammering away at in this column: that the offensiveness has been characteristic of stories in Commentary for so many months that it appears to have become a fixed policy.

And here is an interesting point of departure. The March, 1947, issue of the magazine contained the following editor's note, perhaps unheeded by the vast majority of readers. The editor declared:

"A reader wrote in the other day pointing out that in fourteen issues of Commentary there had not been a single story that as much as mentioned love between the sexes (a not unfamiliar subject in other magazines), and asking quite pointedly how this came to be."

That was an historic letter, because it marked the beginning of the sex trend in Commentary. The same issue carries "The Seventh Commandment" by David Scheinert which is as lurid a sex piece as ever appeared in a pulp magazine, but phrased in the sophisticated language of the intellectual set.

If one will take the pains to sit down and run through Commentary as it appeared thereafter, he will find, as I did, that the introduction of "spice" appeared certain to guarantee publication for any story. One article discloses that "full sexual enjoyment is not of great importance to women" . . . for there is a "benevolent frigidity . . ." doubtless of great importance to Jewish affairs. We learn that the basis of Hitler's psychosis was the child's "witnessing of the parents' sexual intercourse." We get a collective review of modern sex novels, with all the juiciest passages singled out and repeated for the edification of adolescents who are invited to read Commentary for its promotion of "Jewish cultural interest."

THE AMAZING PART OF THIS whole thing is that even the decent, relatively clean stories sound as if the editors had said to the author: "Look, put a little sex in it—adds to the interest, you know."

Thus in the significant story, "The Girl Who Loved Seders," by Ralph Manheim, in March, 1949, the opening paragraph is as follows:

"On the first balmy afternoon in spring a young woman lay on a narrow couch-bed over a flat on a narrow couch-bed over the floor, in a hand almost too weak to lift it; from time to time. And she did not seem to be in a little shudder, a sensuous rip-pain, but rather in a state of trance. Her eyes were half closed, . . . Whoever pursued this lasciv-



ALPERT

Herring Will Be Cheaper In Israel

TEL AVIV—Further price reductions have been effected, an Israeli government spokesman announced this week.

Cakes are to be 10 per cent lower; herring will now sell for five per cent less, and locally produced canned foods have been reduced by 20 per cent.

lous "come-on" was doomed to bitter disappointment, for the rest of the tale avoids the "Snappy Stories" style. The editor has been satisfied.

Food, of course, is Commentary's specialty, as you have learned by now. Harry Gersh did a piece entitled "Mama's Cooking: Minority Report," which told of a "man I know who has an unwholesome, almost sexual passion for chopped eggs . . ."

Nobody can beat Isaac Rosenfeld in dishing out the filth, however. If it is true that his "Adam and Eve on Delancey Street" was only a lapse, the editors can not say the same about his disgusting Kreplach item in the issue of November, 1948, for almost a year later the magazine called attention to it, with implied approval.

I DEFY ANY reader to find a more filthy and disgusting paragraph appearing in any serious journal in America, let alone one which aims to "enlighten and clarify public opinion on problems of Jewish concern, to fight bigotry . . . etc. etc." This is what Rosenfeld wrote in Commentary a year ago, qualifying him to do another article this year:

"Kreplach is devil's food. This follows from the symbolism of Kreplach which is anal. First, the word itself. The kr and ch sounds in Yiddish are deeply guttural, produced with a sound of phlegm, and the whole word even without its component Anglo-Saxon pun, is plainly faecal in character. So also is the chopped meat, particularly when the Kreplach are done. Now faeces, as any child knows, is devil's food (and adults have given the name of devil's food to a heavy, moist cake made of darkest chocolate)."

Whistle sharply and read that again. My documentation against Commentary contains many, many more items, but I must draw the line. I cannot continue to sully this corner week after week. But I do want the public to know what Commentary prints, what it passes off to non-Jews as Jewish culture, and what the American Jewish Committee does with public funds.

What is my purpose in this campaign? Why have I devoted this time and space to Commentary? I shall conclude this series with my answers next week.

Private Enterprise Still Dominates Israel

National Jewish Post
NEW YORK—Private enterprise, which controlled most of Palestine industry before the State of Israel was established, continues that control under Israel's Labor Government, it was asserted this week.

The statement was based on statistics published in the current issue of "Economic Horizons" monthly publication of the Economic Department of the Jewish Agency.

The Israel Government is planning a huge tree-planting project to reclaim 1,250,000 acres in the Negev waste down to Elath on the Gulf of Aqaba and along the country's boundaries and highways. The goal is 125,000 acres annually.

New York

HEBREW WENT THROUGH EXACTLY SAME PROCESS AS OTHER TONGUES

By M. Z. FRANK

THERE is a popular myth abroad, which Arthur Koestler has accepted and given a glib "scientific" expression that the Hebrew language has been "dead" for 2,000 years and is now being artificially adapted to modern needs.

Such a myth is based not only on ignorance of Hebrew language and literature, but also on a disregard of the history of other languages and literatures. Let us take a few examples.

The ancient Romans were not as civilized and cultured as the ancient Greeks. At a certain period, educated Romans became familiar with Greek civilization and discovered that their own language, Latin, was too inadequate for the expression of the ideas and concepts they had acquired in Greek. Some Roman intellectuals wrote in Greek. Others tried to adapt their native Latin to their own intellectual development. The result is that literary Latin contains many Greek words, or Latin words modeled upon Greek originals. This period of adaptation in Latin was followed by a burst of literary activity in Latin. Virgil and Cicero came upon the scene immediately following the period of adaptation.

Many centuries later, in France, educated people found that their native French language was behind the cultural language of Europe, Latin. Some French intellectuals continued to write in Latin; others (like the father of modern philosophy, Descartes) wrote both Latin and French; others only French. Those who wrote in French found they had to adapt French to the best standards of Latin. They introduced many new words into French, many of them taken direct from Latin. This was the period of the "Encyclopedies" in French literature, which was followed by the great French classics, Voltaire, Rousseau, Montesquieu, Racine, Moliere.

In Russia, after Peter the Great opened a "window to Europe," educated noblemen found their own Russian language behind the European languages they had learned, notably French. For a time the tendency was to use Russian only to peasants, and French among the educated. But then came the Russian intellectuals, possessed of a zeal for their native tongue, who undertook to adapt the Russian language to modern needs. The first great figure was Lomonosov, the second, some time later, Karmazin. They invented new words, borrowed from other languages, and brought the Russian language up to contemporary needs. The great classics of Russian literature, Pushkin and Gogol, came pretty close after that period.

THIS PATTERN IS NOT CONFINED to Latin, French and Russian. The same development took place in Germany, in Italy, in England. In modern times, that pattern was repeated in Czechoslovakia, in Lithuania.

In each case, translation of world classics play an important role.

The development of the Hebrew language in the Diaspora followed a similar pattern, but with natural variations.

In the 15th century, a rapid adaptation of the Hebrew language was made to bring it up to the standards of Arabic, which was then the most advanced language in Europe. That period came much earlier than similar periods in Italian, French and English. Unlike other European languages, the period of adaptation in Hebrew in the 13th century was not followed by a great burst of literary productivity. Perhaps because Hebrew was not a spoken language and Jews did not live in their own land.

In the 18th century, with Moses Mendelssohn, there began in Germany a new period of adaptation of Hebrew to modern needs. From Germany it passed to Eastern Europe, from Eastern Europe to Palestine. We are still in that period. Moses Mendelssohn wrote in German but his friends wrote in Hebrew. First German and later Russian were the chief models for Hebrew. Somewhere in the midst of that process—70 years ago—Hebrew began to be spoken in Palestine. About the same time, in Russia, modern Hebrew literature came into full flower. The revival of Hebrew as a spoken language was preceded by a modern literary revival and by an adaptation to modern needs. Without that literary revival, it is doubtful if the revival of spoken Hebrew would have been possible.

To be sure, when a language is being adapted to modern needs without being spoken, the adaptation is not complete and important gaps are left. Even after the language has already been spoken for a full generation, there are still some gaps left here and there.

That is where Koestler's myth contains a partial truth. Only partial. But it is important to bear in mind that the modern literary rebirth of Hebrew began nearly two centuries ago, and that it has been spoken for 70 years. To speak of the revival of Hebrew and its adaptation to modern needs as a thing of today is nonsense.

IT IS EVEN BIGGER NONSENSE to say, as Koestler says, that in Hebrew you have to translate Malraux and Hemingway in the same style. Is there anything that Hebrew has in superabundance, it is a variety of styles. There is a biblical style, and a Mishnaic style and a rabbinical style and a chassidic style and a strictly modern style and many other styles of writing Hebrew.

Translations from modern languages into Hebrew go a long way back, before the revival of spoken Hebrew. Kalman Schulman translated Eugene Sue's Parisian novels a century ago. I read Knut Hamsun's "Hunger" in a Hebrew translation ten years before such a translation appeared in English. During the first World War, Stybel inaugurated a library of translations into Hebrew of everything under the sun.

Which brings us to Dr. Israel Goldstein, Judge Louis Levinthal, Samuel Borowsky and Moshe Davis, next time.



FRANK

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Newark Scene Of Effort To Halt Unauthorized Fund Raising Show

NEWARK, N. J.—The stage was set here this week for one of the first clear-cut tests in U. S. Jewish communal life of whether a wildcat fund-raising bid could be stopped by community exposure and disapproval.

Protagonists in the drama were the Committee on Miscellaneous Appeals of the Jewish Community Council of Essex County, representing the 57,000 Jews of Newark; and the Palestine Pioneers Foundation (PPF), a front group for the right-wing Revisionist Zionist party, according to the Newark Jewish NEWS.

The JCC Committee, set up to scrutinize all fund campaigns for Israel in Newark, announced that after an investigation, it had disapproved a theater benefit of the PPF slated for Dec. 11 at a Newark theater.

Jacob Fox, chairman of the JCC Committee, urged Essex county Jews to withhold support from the theater benefit, in a statement that criticized the Revisionist front group for refusal to cooperate with the JCC Committee.

They Consulted Plenty

Fox said his committee had consulted on the issue with the Jewish Agency for Palestine, whose American section also has a committee on wildcat aid to Israel; the United Palestine Appeal and the Institute on Overseas Studies of the Council of Jewish Federations and Welfare Funds. The CJFWF, which represents the American Jewish community's 265 local federations and welfare funds, also has a committee on unauthorized campaigns for Israel.

The Jewish Agency committee announced two weeks ago that a deadline of Dec. 1 had been set for filing of reports by all U. S. groups planning fund-raising efforts for Israel.

Fox said that no report had been filed by the PPF with the Jewish Agency committee but that PPF representatives argued that their failure to file should not be counted against the Dec. 11 theater benefit since plans for the benefit had been started well before Dec. 1.

The JCC Committee chairman said his committee had learned that the Revisionist movement in Israel receives funds from the Jewish Agency and that there was no need for a separate campaign in the U. S. by the Revisionists.

The United Palestine Appeal, largest constituent of the United Jewish Appeal informed the JCC Committee that the Revisionists were among Israel organizations which receive money from the Jewish National Fund and the Palestine Foundation Fund for immigration, child care, colonization and similar work, Fox said.

All Say Its Helped

The Institute on Overseas Studies reportedly similarly, Fox

said. With that much information, the JCC Committee called in the executive director of the PPF, who denied that the Revisionist-sponsored National Labor Federation of Israel received any funds from the Jewish Agency.

According to Fox, the PPF official refused to bring the books of the organization to the meeting, despite a specific request that he do so.

Look Mpls. Piece Due In January

NEW YORK—(NJP)—The picturization by "Look" magazine based on Rabbi Albert I. Gordon's "Jews in Transition" is scheduled to appear in one of the magazine's January issues, it was learned this week.

Rabbi Gordon's book is a sociological study of Minneapolis Jewry. The study by the popular magazine is believed to be the first ever made on the basis of a completely Jewish book.

Only Two Major Strikes In Israel This Year; Trend In Labor Strife Steadily Down Since 1946

National Jewish Post

NEW YORK—Only two major strikes have occurred during 1949 in Israel while the pattern generally has been one of a sharp drop in the number of lost working hours from walkouts since the British Mandate, it was reported this week.

The current issue of "Economic Horizons" published by the Economic Department of the American section of the Jewish Agency for Palestine, reported that the two big strikes occurred in the baking and chocolate industries over wage issues.

"Most other stoppages have been brief and few were over wage demands," the report said.

Three reasons for the drop in work stoppages were listed in the report.

First, many of the strikes were aimed at policies of the British Mandatory regime and all of those came to an end automatically

when the British departed.

Second, Israel industries are not as interdependent as they are in more highly industrialized countries, where a strike in a key industry can force widespread layoffs in the rest of that industry.

Third, the General Confederation of Labor Unions, the Histadrut, plays a dual role both as a labor union and as an employer and seeks to meet its obligations in both fields in respect to harmonious labor-management relations.

In 1946, when the British were in control, lost man-days of work hit a peak of 304,000. In 1947, the total skidded to 47,000 and in 1948, when Israel fought its War of Independence, the total went down to 8,000.

Fore the first quarter of this year, the total stands at 43,200 lost man-hours, with 2,000 workers involved in eight strikes.

FOR CONTRIBUTORS TO ISRAEL PHILANTHROPY

The Main Channel for American Jewry's philanthropic support of Israel is the United Jewish Appeal.

The primacy of the United Jewish Appeal in this field has been agreed upon by the Jewish communities of the United States and the organizations through which they operate.

Nevertheless, repeated attempts are under way by individuals and new organizations, to collect funds for special and limited Israel purposes. These purposes are not always valid and the claims put forward by the new organizations are not always warranted by the facts.

The net effect of their activities is to divert important sums from certain legitimate campaigns, particularly that of the United Jewish Appeal whose funds are the main support of the great immigration, colonization and absorption program in Israel.

It is the overwhelming sense of the American Jewish community that a multiplicity of campaigns for Israel is harmful both to Israel and to the giver, who is in no position himself to check on the merits of the various claims made upon him and whose gifts, spread over a wide field, fail to achieve maximum beneficial effects.

As a direct result of demands by the organized Jewish communities of the United States, and with the support and sympathy of the Government of Israel, a COMMITTEE ON CONTROL AND AUTHORIZATION OF CAMPAIGNS has been established by the Jewish Agency for Palestine. Its function is to scrutinize all proposed campaigns in behalf of Israel with a view to establishing the validity of their claims and their general usefulness.

All organizations intending to hold campaign drives next year for money or material have been requested to apply for authorization to the COMMITTEE ON CONTROL AND AUTHORIZATION OF CAMPAIGNS at the Jewish Agency. December 1, 1949, has been fixed as the deadline for applications. At that time, a list of authorized campaigns will be made public.

Until that time you are urged, when asked for contributions by any organization other than the United Jewish Appeal, to scrutinize carefully the claims put forward by the canvassing group. If in doubt, write to the Jewish Agency for Palestine, COMMITTEE ON CONTROL AND AUTHORIZATION OF CAMPAIGNS, 16 East 66th Street, New York 21, N. Y.

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Digest Of The Yiddish Press ANTI-COMMUNISTS STUB TOES ON KAGANOWITCH RUMOR PIECE

By RABBI SAMUEL SILVER

IF there is anyone as sickening as a fanatical Communist it is a fanatical anti-Communist. In the latter category must be placed many of the writers of the Yiddish press who are caught up in the mad anti-Russian hysteria. Since the Soviet Government's change of line with regard to Zionism, the papers have been catlike in their eagerness to prove that Stalin is antisemitic. This belief has been fortified by the writings of the Rabbi Schultz League against Communism, the American Jewish Committee, and, more recently, by the articles on Russia by the Herald-Tribune's ousted Moscow correspondent, Joseph Newman.

The FORWARD is especially eager to establish that Stalin is just another Hitler, anti-semitism and all. Last week, an Associated Press dispatch from Moscow seemed to bring just the evidence the Russophobes wanted: the story stated that the picture of Lazar Kaganowitch was missing from amongst those of the Politburo leaders displayed in Moscow's celebration of the 32nd anniversary of the revolution.



SILVER

This set the anti-Russian pack off into full chase. The JOURNAL gave the story three columns and on the front page of the FORWARD there blossomed a full-length streamer: "Stalin Kicks Out Last Jew from Politbureau."

Everything seemed just right, until the following day when the Associated Press shamefacedly disclosed that the story entirely in error: Kaganowitch's face had been there all the time, and he was, in person, present at the ceremonies.

That day the FORWARD, in a tiny corner story on the first page, relayed the correction, and, of course, attributed the mistake to the A.P. But, in its original story, the FORWARD had not been credited the story to the A. P. Meanwhile, the sardonic editor of the Stalinist FREIREIT, gleefully reviewing the mess, asserted: "Kaganowitch does not hold his high office because he is a Jew, but because he has ability. If he should ever be fired, it will be because of some personal fault, not because of his Jewishness."

★ ★ ★

Famed Europe Center To Live Again In Israel

Bialystok, a city whose past was redolent with Jewish learning, the birthplace of "Chibat Zion," (passion for Zion), and site of Jewish textile factories, was destroyed by the nazis. But Bialystok will be reborn in Israel. The Bialystok Jews of America and those of Israel have determined to build a city in the Holy Land—and to name it after their birthplace. To this end, Tsui-Klementinovsky, a lawyer, re-

Sisterhoods Sponsor First Joint Dance

FORT WAYNE, Ind.—(NJP) —For the first time in the history of Thanksgiving dances sponsored by the sisterhoods of the two congregations here, a single dance was sponsored this week by both.

The Sisterhoods of the Conservative Bnai Jacob Congregation and of the Reform Temple Achdud Vesholom agreed to the first jointly-sponsored Thanksgiving affair in the interests of communal harmony and to avoid the annual bickering over which would get the best night.

cently visited New York as a representative of Israel's Bialystokers. A fund of a million dollars will be raised—to build the city and the textile plant and the school and the dwelling places which will mark New Bialystok. (H. E., in the FORWARD).

★ ★ ★

The Difference Between Parochial and Day Schools

When a yeshiva is called a "parochial school," Prof. Jacob Hartstein, dean of Yeshiva University's graduate school, is annoyed. First of all, the word "parochial" refers to parishes, a Catholic term. Furthermore, the Jewish differ from the Catholic church schools in that the former use the same text books as public schools do; they are governed democratically and not through the clergy alone; and the teachers of secular subjects are not functionaries of a religious order. The Jewish schools are more like the American private schools than the Catholic parochial schools.

Nor do the Jewish institutions seek to break down the separation between church and state: no ban is levied against Jews who do not choose to send their children to the "yeshivos." Hence, Dr. Hartstein, writing in the JOURNAL, prefers the name "all day school" to designate what are so often called Jewish parochial schools.

★ ★ ★

Siddur Translated In Popular Form

"For the first time in modern history, the Siddur has been

Syracuse Weekly Again Assails Orthodox Body, Urges End Of It

National Jewish Post

SYRACUSE, N. Y.—The Jewish Chronicle of Syracuse, resuming its fight against the Orthodox Council of Syracuse, last week demanded that the organization be disbanded and a new structure set up in its place.

In a lengthy editorial, the Anglo-Jewish weekly castigated the Council for declining to answer charges of the local weekly while giving a report to The Post.

The weekly said that no Jews outside Syracuse could be aware of the situation in respect to supervision of dietary laws in commercial activities and that even in its statement to The Post, the Orthodox Council had failed to deal with the charges of the CHRONICLE.

"A few of the points we raised were matters like the systems for supervising kosher butcher shops, paying masgichim (inspectors) electing members of the Council," the weekly said. "Sulking in The National Jewish Post, the Council's president, Mr. Alex Greerson, ignored most of our questions and handled two or three very warily."

JDA 1950 Budget Million Less Than 1949

National Jewish Post

NEW YORK — The Joint Defense Appeal, fund-raising arm of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, made public this week adoption of a 1950 budget of \$5,561,215 for the civic defense program of the two agencies.

The budget was adopted at the fourth annual meeting of the JDA national council in Detroit last week but the figures were not released until this week.

The figure compared with the 1949 budget goal of \$6,800,000 but the announcement did not indicate in what fields of operation of the two civic defense agencies retrenchment was planned.

The announcement did not indicate also how much of the 1949 budget had actually been raised, though it was generally believed that 1949 funds were below the approximately \$5,000,000 obtained by the JDA in 1948.

The 1950 meeting of the JDA was set for Cincinnati on Nov. 10-12.

The weekly said that some of the kosher butchers in Syracuse "merely call themselves kosher, without any local check on the accuracy of that claim."

"Most kosher butchers do have some inspection but it is entirely on their own initiative," the weekly asserted. "They choose and pay the rabbi who will inspect their practices. The rabbi reports violations of Kashruth to the butcher, not to his customers. The paying customers have no way of finding out about the violations. And the 'boss' always has the right to demand that the Mashgiach be changed."

Asserting that members of the Orthodox Council are self-perpetuating, the weekly proposed "that the present Syracuse Orthodox Council be disbanded."

"We propose that representatives of the synagogues and of every other Orthodox group meet with representatives of unaffiliated interested Jews and found a new Council," the weekly said. "The organization would be built to do the jobs which the people know must be done. Its members would be elected democratically."

The weekly said that under such a program "Syracuse Jews would be protected in their purchases of kosher food products. Instead of the present sloppy, chaotic situation, housewives would be sure of getting what they pay higher prices for."

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MIAMI BEACH ON THE OCEAN AT 18th STREET

MILTON W. CHAPMAN, mng. dir.

Worcester Young Judea Refused Jewish Hall, Meets In Church

WORCESTER, Mass.—The Senior Young Judea of Worcester was compelled to hold a celebration of the Israel harvest in a church hall because the group was refused "a hall in a Jewish building in which to gather as Jews," it was charged this week.

Norma J. Goldberg, advisor to the young Zionist group, made the charge in a letter to the Jewish CIVIC LEADER of Worcester. She cited it as an example of double talk on the part of the adult Jewish community.

"From one side of your mouths you bemoan the fact your children are becoming detached from Judaism, and from the other side you blow out any spark of Judaism that is left," Miss Goldberg asserted.

She said the case of the harvest social was only one of "countless examples of what I mean."

Dancing In Church

"It was ironical to see them dance their Israeli dances during intermission in a hall of the First Universalist Church because they couldn't acquire any Jewish place to do them," she said.

Another case cited by the advisor was an Oneg Shabbat planned by the same group which almost had to be cancelled "because none of the synagogues approached would open its doors; the Jewish Youth Center was finally obtained, but only after much (much too much) pleading."

"If the Jewish community of Worcester has any desire to be succeeded by a community of conscious, positive Jewish people, it had been awoken to its duty to these people TODAY," she concluded.

Lynn Hate Victim To Be Glueck Guest

CHICAGO — (WNS) — Mrs. E. Sylvin Goldstein of Lynn, Mass. and her 11-year-old son Laurence, who was attacked by anti-Semitic youths, will spend Thanksgiving in Cincinnati as guests of Dr. Nelson Glueck, president of the Hebrew Union College-Jewish Institute of Religion.

Dr. Glueck, in Chicago to install Dr. Theodore S. Ross as rabbi of South Shore Temple, told the members of the temple that Laurence was waylaid by a group of bullies while on his way home from a Boy Scout meeting. On arriving home he asked his mother, "why did my daddy die?" Glueck said "we will prove that his daddy did not die in vain," and that he died a hero's death in the Battle of the Bulge.

News—Straight and Clean
The National Jewish Post

Crum Urges Israel Include All Palestine

National Jewish Post

INDIANAPOLIS — Bartley Crum, noted Christian Zionist, proposed this week that the United Nations should incorporate the Arab portion of Palestine into an expanded State of Israel.

He said that the separate Arab state proposed by the original United Nations partition recommendation had never come into being and represented a kind of no-man's land.

He said such a State of Israel would end a chaotic and dangerous situation, and apply the demonstrated Israeli talents for government to the whole area.

Crum said he felt that his proposal offered the quickest answer to the problem of the Arab Palestinian DP's, and to that of a sound state, capable of being defended.

He spoke at the first annual dinner of the Indianapolis National Jewish Fund Council dinner at Temple Beth-El.

Bungalow hotel units, prefabricated in Italy, have arrived in Tel Aviv as part of a hotel complex planned near the city. Some 25 four-room bungalows will be grouped around two central hotel buildings.

7 ORTHODOX SYNAGOGUES START COOP ADULT EDUCATION SCHOOL

By LIONEL KOPPMAN

National Jewish Post Correspondent

QUEENS, L. I.—The first cooperatively-operated adult education night school in New York City was started this week by seven synagogues in central Queens as part of an expanding cultural program conducted by the Long Island region of the Union of Orthodox Jewish Congregations of America.

Registration for the Queens Institute for Jewish Studies began Nov. 21 in the school building of the Kew Gardens Synagogue Adath Jeshurun, where classes will be held starting Nov. 28.

It Needed Doing

Rabbi Leo Jung, professor of homiletics at Yeshiva University and spiritual leader of the Jewish Center, will address students and visitors at opening exercises which will precede the first class session.

"The Queens Institute for Jewish Studies will apply a bold and original technique to solving the longstanding need in this area for adult courses which will offer the broadest range of Jewish subjects on the highest educational level," Harold H. Boxer, chairman of the L. I. region education committee, said.

"No one synagogue by itself can undertake so comprehensive and educationally sound a program, but the whole group of synagogues, working in co-operation and pooling their resources, can and will achieve decisive results," he added.

Courses to be offered will in-

clude Hebrew, Jewish history, Talmud, Bible, Jewish law, social studies and Israel and Zionism. Classes will be held on Monday evenings, from 8 to 10 p.m., for two successive semesters of 10 weeks each.

Bank deposits in Israel amounted to \$215,600,000 at the end of last April, according to the Jewish Agency. The figure does not include deposits with foreign banks in Israel.


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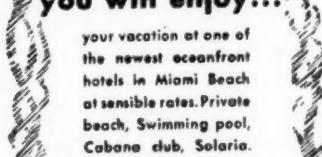
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Names In The News

KAPLAN STILL FAVORS CENTERS
BUT THEY MUST ACCEPT JUDAISM

U. S. Jews acquainted with ican Jewish life."

the flood of ideas let loose in American Jewish life by Reconstructionist founder MORDECAI M. KAPLAN, and who have been surprised by his friendly gestures toward secularist-dominated Jewish Community Centers, received a little light this week. Dr. Kaplan, at a meeting of the 40th annual conference of the middle Atlantic section of the National Jewish Welfare Board, reiterated his faith that the Jewish Center could play a key role in an integrated American Jewish community. Calling on Center officials to take the lead in developing organic Jewish communities, Dr. Kaplan added, however, they could not do so until they fully understand that "the synagogue is the door to such an agency" and until Center officials "identify themselves with the centripetal tendencies in Amer-



KAPLAN

The Somber Forecast

Within three years, Jews throughout the world will be compelled to join forces to combat a new threat to world civilization—the new German challenge to the peace of the world, says the Rev. M. L. PERLZWEIG, adviser on international affairs to the World Jewish Congress. He told a press conference in London that it would apparently be left to Jews to fight the threat.

Faith Reaffirmed

Backing up his conviction that U. S. Jews do not fight alone for the good society, Rabbi PHILIP BERNSTEIN of Rochester, N. Y., told the recent convention of the American Jewish Congress about a friend who decided to retire from public life by becoming an innkeeper in a small Vermont town. Seeking a loan from the bank to buy a large private home for that purpose, he was informed that the two local hotels barred Jews and that his chances of getting the loan depended on following suit. He obtained the money elsewhere and has fought the issue out. "To his delight, he has been receiving support from the younger people," Rabbi Bernstein said. The commander of the local American Legion post, announcing that he was on the Dorchester and that the lifebelt which saved him might have belonged to the rabbi, one of the four chaplains who gave up their lifebelts to troops and went down with the ship, is backing the Jewish innkeeper.

With The Rabbis

INSTALLATIONS—The Rev. NORMAN PAUKER, formerly spiritual leader of the Baldwin Jewish Center, Baldwin, L. I., was installed last week as rabbi of the Ocean Parkway Jewish Center, Brooklyn.

Rabbi SAMUEL S. STOLLMAN was formally installed last week as spiritual leader of the Shaar Hashomayim Synagogue in Windsor, Ont.

Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interest to Jewish listeners. No responsibility is assumed by The Post for last minute changes by radio networks.

SUNDAY, NOV. 27—Prof. Albert Einstein, in a United Jewish Appeal 1950 national conference report, 12:15 p.m. EST, NBC.

SUNDAY, NOV. 27—Eva LeGallienne, noted actress, will star on "The Light From the Darkness," by Sylvia Berger, the Fifth Anniversary Series of the "Eternal Light" program, 12:30 p.m. EST, NBC.

SUNDAY, NOV. 27—Dr. Louis L. Mann, spiritual leader of Chicago's Sinai Congregation, speaking on "How Thanksgiving Unites Us All," the last of a series on the "Message of Israel," 10 a. m. EST, ABC.

20 Future Rabbis
Subscribe To Post

Twenty students at the Jewish Institute of Religion, Reform seminary founded by the late Dr. Stephen S. Wise, have subscribed to the National Jewish Post.

These future rabbinical leaders of the American Jewish community are all consistent readers of the The Post. A spokesman for one of them said the students "look forward to receiving their copies of the National Jewish Post."

2,000 Groups In
Jewish Book Month

NEW YORK—(NJP)—Jewish Book Month programs in 10 of the largest U.S. Jewish Communities, in addition to those in smaller ones, are now in progress, it was reported this week by the Jewish Book Council of America.

Some 2,000 Jewish organizations are taking part in the programs for the ninth annual observance, which ends Dec. 11.

Experience of recent months has shattered the illusion that new immigrants are not willing to work on the land, since an ever-increasing number are being settled in agricultural communities in Israel.

Report From Hollywood

SEEMS THAT CECIL B. DE MILLE
NOT AFRAID TO BE JEWISH SELF

By SIMON WINCEMBERG

ADVANCE blurbs on Cecil B. DeMille's "Samson and Delilah," an astonishingly dramatic film, about two beautiful people named Hedy Lamarr and Victor Mature, ring it up as C. B.'s fourth film from the Bible. Number three is given as "Sign of the Cross," which, you will remember, is about the massacre of Christians in Nero's time. That, I suppose, makes it a "Biblical film" by association.



Winclenberg

English producer and critic John Grierson, in his excellent book "On Documentary," incidentally writes about DeMille: "He is the only Jewish director who is not afraid of being his Jewish self; and the thin and squeamish western mind may not therefore be fit to judge of his Oriental opulence. Not a picture of his but comes out of the Old Testament only mentions . . . the living, pulsing, luxuriating aspect of the Jewish life, which the parsons, He brew and otherwise, have suppressed."

I submit the following, in the hope that it will convey some sketchy idea of the utter reverence and authenticity with which Biblical subjects are handled in the Film Capital. The usual apologies to Perelman and Hemingway are in order, of course.

... "dissolve on a close-up of his face. Distorted by pain. Just give 'm the shadows on the dungeon wall. 'Schveinhund! Why is Jud MacAbee delaying his attack? Ach, you vil suffer, dog of a heathen.' This ain't dialogue, you understand. I'm just thinkin' out loud.

And Hannah leaves the city under the cover of darkness, four loyal Hasmonean servitors carrying her in an open coffin, the dispatch hidden under her tongue. "Halt! Who goes there?" "Only a wretched funeral procession, my lord." He raises his spear to run it through the coffin.

Dolly into the cave. A primitive slab of rock serving them for a table. Their eyes riveted to the fateful spin of the dreidel. She, the wildcat from the hills, the Say-bra, shyly passes the wine-skin to the lean and bronzed foreign devil, he who is going to do the bridge for them. Andy Oaks spits out a tooth. His pig-eyes flicker hatred. "I don't provoke."

... so the old guy does a double take. What, the oil from that little bottle still burning? Oil, the powderkeg of the Middle East. How'm I supposed to know it's in the public dominion all the time? I had an option on it for two years. Ain't anything sacred to these guys around here?"

★ ★ ★

THE Palestine Post reports that a Russian-made film, known in the English version as "Mr. Smith Goes to Moscow," has been banned by the Israel Board of Film and Drama Censors, in accordance with the Board's policy not to allow the presentation of any film or play hostile to countries with whom Israel is in friendly relations.

The film reportedly tells of an American journalist who is sent to Russia to write a series of anti-Soviet articles. When he returns with a strongly pro-Soviet manuscript, he is fired and persecuted by his boss, a war-mongering press magnate.

If Hollywood doesn't steal the idea, they're passing up a natural. The idea just cries out for a Jimmy Stewart filibustering his heart out in the chambers of the "Squeedunk Bugle," while clear-eyed youngsters, with a hand press, operating the last free newspaper in the Western hemisphere, beat off the armored and airborne onslaughts of Edward Arnold's Lords of the Kept Press.

FIGHT AGAINST TB

TEL AVIV—The cornerstone of the first Anti-Tuberculosis League clinic in Southern Israel was laid in Rehovoth last week. The clinic will serve the Ness-Ziona and Beer-Tuvia area.

Cantor Kusevitsky
Plans Tour of Israel

NEW YORK—(NJP)—Cantor Mihal Kusevitsky, the internationally-famous tenor, hopes to help create a "liturgical bridge" between Israel and America when he makes a concert tour of the Jewish State next fall.

The former cantor of Warsaw will tour Israel's villages, kibbutzim and cities to bring to the Israeli his vast repertoire of liturgical and operatic melodies. While there he will study the latest melodies for later introduction into the U.S.

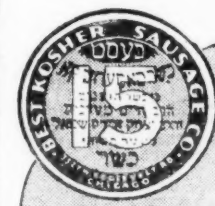
The Organization for Rehabilitation Through Training (ORT) is now operating five rehabilitation centers for TB patients in the U.S. Zone in Germany.

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Women's Viewpoint

WISE'S STORY ON APPOINTMENT OF CARDOZO HAS MORAL FOR JEWS

By HELEN COHEN

THOSE who still labor under the delusion that this is a land where every father's son can grow up to be president, and that ability and worth are amply rewarded, will find the account of Benjamin Cardozo's appointment to the United States Supreme Court, in Stephen Wise's autobiography, hard reading.

The late Rabbi Wise devoted a chapter in his newly published memoirs "Challenging Years" to his friendship with the great Jewish member of the U. S. Supreme Court.

And if you had the impression that Cardozo's appointment was the result of sincere appreciation for a brilliant, incorruptible and modest jurist (which he was) you are mistaken.

Rabbi Wise told of conferences with leaders of the Government (which were held without Cardozo's knowledge, of course) at which the fitness of appointing Cardozo had to be insisted on.

We first find Wise talking with Governor Alfred E. Smith. Cardozo had served with distinction for several years on the N. Y. State Supreme Court and, with the retirement of its chief justice, was in line for that post. But Smith had made other commitments. Wise spent several hours one evening, explaining and persuading and even "hammering away" before Smith was willing to reconsider. Cardozo was nominated on both tickets.

Later Justice Oliver Wendell Holmes of the U. S. Supreme Court resigned. Wise went immediately to the office of Senator Borah to mention Cardozo's name. Borah was enthusiastic and said he would speak to the president.

The report of this meeting as Borah later told it to Rabbi Wise was that President Hoover was at first disinclined, mentioning three or four other men for the post. When Borah questioned the suitability of these men and stressed Cardozo, the President commented "You know, Senator Borah, there is a great deal of anti-Semitism in this country." Retorted Borah, "All the more reason." The President, less firmly, "New York already has two justices in the Supreme Court." Said Borah "But Justice Cardozo is not a New Yorker, he is a great American jurist and judge. He is the only man to succeed Holmes." By this time the President was ready to retreat. "I will send in Cardozo's name to the Senate tomorrow morning."

Yes, Benjamin Cardozo became a Justice of the Supreme Court by virtue of his great ability. And also because another member of his people took it upon himself to hammer away at the door of the White House.

American Council for Judaism, take note.

★ ★ ★

ETHER our Jewish communities are over-organized or we're not. If we are, then some way should be found to decide on the issue of starting new groups, no matter how worthy.

I see an enthusiastic report from Louisville, in the Kentucky edition of The Post, about the new women's organization being formed for the sole purpose of buying books for the library of Brandeis University.

Now, I'm all in favor of adding as much and as quickly as possible to the Brandeis library. But must it entail a whole new organization, with officers and dues and meetings and programs and drives and benefits?

Some of us were talking the other night about the dismal state of affairs in our local community, with an over-abundance of organizations, most of which had to struggle for decent attendance at meetings.

"Do you know," one of the group said, "that out of an estimated 10,000 in the Jewish community, only about 200 families are active in communal affairs? That means that the same 200 have to spread themselves thin attending the many meetings, working for the many affairs."

How about a little order in the confusion?

YOUR NAME

Conducted By
N. Pearlroth

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Sokolsky
Kopelovich

Mrs. M. Munvez, 2020 E. 2nd Pl., Brooklyn, writes:

Will you please tell me the origin of my maiden name which was Sokolsky? My father came from Russia.

Sokolsky is a family name of geographical origin. It is derived from the town of Sokolka near Grodno in Russian Poland. Sokolka means Falcon-town. In former days the inhabitants had the duty of raising falcons which the king of Poland used in hunting. Hence the name of the town which had a large Jewish population.

Mrs. Esther Zachariah, 2916 Beaumont Rd., Louisville, Ky., writes:

Will you please tell me the origin of my maiden name Kopelovich in Europe? My folks came from Vilna.

Kopelovich is the same name as Jacobson. Kopel is an affectionate diminutive of Jacob. The terminal "...ovich" means "sons of." The first bearer of the name was the son of a man named Jacob. He made his patry- nomic a family name.

Not at all. These are NOT special cases. Your name, too, is more than a collection of meaningless syllables. It has a specific

What Foods These Morsels Be

★ ★ ★

WE recently gave you the recipe for a standard bread stuffing. We repeat it this week, together with a group of variations based on the standard recipe. And a couple of extra tasty stuffing ideas.

STANDARD BREAD STUFFING

4 cups soft bread crumbs 1 tbsp. or more fine-chopped
½ cup melted fat ped onion
1 teaspoon salt ¼ teaspoon pepper
Place bread crumbs in a mixing bowl, stir in the melted fat with a fork. Add salt, pepper, and chopped onion, and mix lightly but well.

MISCELLANEOUS STUFFINGS

APPLE STUFFING: Follow recipe for Standard Bread Stuffing, but add 1 cup or more of chopped sour apples. CELERY STUFFING: Follow recipe for Standard Bread Stuffing, but add 1 cup or more of fine-chopped celery. MUSHROOM STUFFING: Follow recipe for Standard Bread Stuffing, but fry 6 to 8 diced mushrooms in the fat, then stir the fat with the mushrooms into the bread crumbs.

PARSLEY STUFFING: Follow recipe for Standard Bread Stuffing, but add 2 tablespoons or more of fine chopped parsley. PRUNE-APPLE STUFFING: Follow recipe for Standard Bread Stuffing, but use only half the quantities specified, and add 1 cup cooked prunes, stones removed and cut in dice, and 1 cup diced sour apples. RAISIN-NUT STUFFING: Follow recipe for Standard Bread Stuffing, but add 1 cup seedless raisins, cut up, ½ cup chopped walnuts, and 1 teaspoon sage. SAGE STUFFING: Follow recipe for Standard Bread Stuffing, or follow recipe for Parsley Stuffing, but add 2 teaspoons crushed sage leaves or powdered sage.

PINEAPPLE-NUT STUFFING: Follow recipe for Standard Bread Stuffing, but add 1 cup seedless raisins, cut up, ½ cup chopped walnuts, and 1 teaspoon sage. SAGE STUFFING: Follow recipe for Standard Bread Stuffing, or follow recipe for Parsley Stuffing, but add 2 teaspoons crushed sage leaves or powdered sage.

Mix together lightly but well the bread, celery, walnuts, pineapple-pimento or green pepper, paprika, cayenne and salt. Stir the eggs into the melted fat, and add to bread mixture, tossing lightly

PINEAPPLE-NUT STUFFING

4 cups stale bread, diced 1 teaspoon paprika
¼ cup celery, chopped fine pinch of cayenne
cup pineapple, diced 1½ teaspoons salt
½ cup walnuts, chopped fine ¼ cup melted fat
1 pimento or green pepper, 2 eggs, not beaten
chopped fine

Mix together lightly but well the bread, celery, walnuts, pineapple-pimento or green pepper, paprika, cayenne and salt. Stir the eggs into the melted fat, and add to bread mixture, tossing lightly

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Since the beginning of this year, 12,000 new housing units for Israel immigrants have been completed; 15,000 are under construction, and it is hoped that 13,000 more will be completed by the end of the year.

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THE CONGRESS NEW PROGRAM

RABBI Robert Gordis, one of the true Jewish scholars of this generation, has been trying for some time now to concentrate his thinking on the problem of ignorance within the Jewish community and a method of reorganizing that community so that it can become effective Jewishly.

His paper delivered to the Rabbinical Assembly was a thoughtful and all-embracing attempt to set up a functioning organic community. The paper even took into consideration the difficult problem of those people who, although they participate in Jewish philanthropy, are not formally affiliated with the synagogue or with Jewish organizational life.

At the recent convention of the American Jewish Congress, Rabbi Gordis, reporting on a panel on "Jewish Living in America," proposed a program of adult education involving the entire American Jewish community.

In his report, Rabbi Gordis proposed the "convocation in every community where chapters of this body exist of a conference on American Jewish living, sponsored by the American Jewish Congress in conjunction with rabbis, Jewish educators, social workers, social psychologists and other related professional leaders as well as representatives of the total Jewish community for the purpose of detailing a program to bring Jewish culture to each and every Jewish home in this country."

There is no one concerned with the future of the Jewish group who will take exception to the recommendation of the panel. But the Congress knows that once the plan is placed

under sponsorship of an one organization, then it immediately brings on a boycott by other groups. If the American Jewish Committee were to sponsor this project, then the Congress, the Zionists, some rabbis and so on would not take part. If the Congress proceeds to sponsor this much-needed project, it will be boycotted by almost as many groups.

The answer is obvious. The project should be sponsored by the Synagogue Council of America. Under such sponsorship, the project would have the support of all elements of the population, from Reform to Orthodox, and of all organized Jewish life.

This probably is asking too much. Indications are that the Congress will soon launch this new project on a national basis. The set-up of our Jewish community life being what it is, the Congress can hardly be blamed. Jewish organizations must fight to keep alive, and many are currently wracking their brains for projects to enlarge their scope and program. All this is to the good, just as the project referred to in this editorial would be excellent if it could be successfully implemented.

If the Congress were to clear this project with all interested parties, if it would agree to work with other groups perhaps not as able financially to help but with experience and other things to contribute, then indeed would the Congress be taking the step with the blessing of all the Jewish community.

But alas as long as we are set up as we are, we can't ask any single organization to blossom wings, while the others are blithely going their own way.

PEACE BETWEEN THE UJA AND THE CJFWF

PERHAPS the outlook for peace between the United Jewish Appeal and the Council of Jewish Federations and Welfare Funds (CJFWF) is as unfavorable now as at any time in past years. Yet developments are emerging which suggest a compromise that could send both parties home well satisfied and determined to do the best possible job under a difficult situation.

The two terms on which such a peace could be effected are:

1. The United Jewish Appeal to receive a predetermined percentage of funds raised in local campaigns.

2. Wherever local drives for capital funds are decided upon, they be held not as combined drives with the UJA, but at another time of the year, as separate drives.

Henry Montor, director of this year's UJA drive, has agreed to both these conditions. As far as The Post knows, these conditions also would be acceptable to the CJFWF.

There is no question but that acceptance of these two conditions would eliminate much of the fighting not alone on the national scene, where the effects are not so disruptive, but on the local level where the battling sets one group against another.

Now this is not to say that the UJA, or

any other organization, would hereafter desist from propagandizing the American Jewish community in behalf of its own agencies. Nothing of the kind. Nor is there anything essentially wrong in this struggle to win over the American Jewish community. That is the democratic right of every organization.

Nor does this mean that conflicts on the local level would be obviated. For in fact, if a predetermined percentage is to go to the UJA, the fight will be hot and heavy between its proponents and the backers of other organizations.

But as it is now, there is resentment on the part of the UJA, and there is fighting and bickering, all injurious to the principal objective—to provide as much funds as possible to take care of as much of the needs as possible. If some agreement is not reached, then unquestionably the community will soon be split wide apart and then all elements of Jewish community work will suffer.

In the two conditions listed previously, not only is there the key to peace, but they are also based on good morality. The people who give have a right to know just what part of their dollar is going to what purpose. Conversely, the drive leaders owe it to the community to allocate the money for the purposes desired by the community.

FRATERNITIES HAVE NO PLACE IN JEWISH LIFE

THE position of the Philadelphia Jewish Community Relations Council that Jewish fraternities and sororities should drop any clauses in their charters barring non-Jews certainly needs no support on the part of this paper. But what about clauses—unwritten though they are—by which Jewish fraternities bar Jews?

Fraternities live on exclusiveness, not in itself an evil. When the basis of value is wealth or some other equally fortuitous condition, however, then there is no defense for Jewish fraternities or sororities. A poor but brilliant Jewish student is snubbed by Jewish fraternities. A rich nincompoop is fought over by the fraternities.

There is no group in American Jewish life which can by vote cause the disappearance of Jewish fraternities and sororities. But Jewish public opinion can be brought to understand that these organizations are an evil adopted from the majority, and have no place in Jewish life.

In actual practice, the Jewish fraternity and sorority is un-Jewish, because almost with-

out exception the peak night of the week for the sorority and fraternity is Friday night. On Friday night they arrange their dances. The Hillel Foundations have inveigled and entreated, but to no avail. Friday night stands as the big fraternity and sorority night, and Jewish fraternities and sororities dare not or will not make a change.

There is even the famous case of the Hillel Foundation at Purdue University only a few years ago which voted to hold a dance on Friday night. When the Hillel director took exception, he was outvoted. He stayed away from the dance to protest but there is no record of the dance not having been one of the most successful in years.

So fraternities and sororities are Hillel's biggest obstacle. For those isolated instances where fraternities help Hillel, then Hillel is grateful, but the failure of Hillel to really capture Jewish student life to all intents and purposes can be laid directly at the doorstep of the Jewish fraternity house and the Jewish sorority house. The select inmates are too good for Hillel and too good for the other Jews and too good for Judaism.

THE EDITOR'S CHAIR

HEREWITH A letter from to a separation of Jews from William Zukerman, editor of the rest of mankind which is not in accord with the progressive Jewish World News service: trends of modern humanity.

Dear Mr. Cohen:

In a recent editorial you referred to me twice as "one who still pretends to be a Zionist," and again as to "one who is worse than an anti-Zionist because he parades as a friend of Zionism." There references are not correct and I shall be very grateful if you will permit me to clarify my attitude towards Zionism. I ask this not only in simple fairness to myself, but also because a vital issue is involved in this which affects thousands of other Jews like myself whose position requires clarification.

It is my contention which I have been repeating for the last year and a half, that the terms "Zionism" and "anti-Zionism" have become obsolete since the emergence of Israel and that they need to be abandoned or at least modified, if they are not to produce confusion.

Between 1897 and 1948 Zionism stood for a clear-cut idea in which one could oppose or support, but could not misunderstand. It was: the establishment of a political state for Jews in Palestine on the basis of Jewish nationalism. That idea fought a long drawnout battle for more than 50 years and has won a complete victory. A political state for the Jews has been established. Israel is a sovereign state like all others. It is recognized by the entire world as such and is a member of the United Nations.

What is Zionism now? Clearly, it is not the same as it was before May 14, 1948. That term has to be re-defined and many others with it. Many thinking Jews are now engaged in this process of re-definition and readjustment of their previous attitudes to new conditions. Former Zionists, non-Zionists and anti-Zionists are doing it. Speeches are delivered and retracted; articles are being written; statements are being issued by parties and individuals. We—a large number of Jews who do not belong to any party and think independently for ourselves—are also involved in the same process of re-valuation and adjustment, and some of us have reached conclusions which we are trying, like all others, to present to Jewish public opinion. Briefly stated, they are:

1. We are pro-Israelis. We not only recognize Israel as a fact which cannot be ignored, but we recognize it as a positive and creative act in Jewish life and history. We accept it willingly and support it without coercion (which does not of course exclude the freedom to criticize specific issues):

2. We are at the same time anti-Nationalists, that is, we reject the basis of Jewish nationalism upon which the State of Israel is based FOR JEWS OUTSIDE ISRAEL, ESPECIALLY FOR AMERICAN JEWS. In other words, we differentiate between Israeli and Jews outside Israel, not only politically, but also ideologically. We claim that Jewish nationalism may be the right basis for Jews in Israel, but it is not for Jews in the Diaspora, particularly in the United States. And this for the following reasons:

A. Jewish nationalism, like all nationalism, tends to a spiritual and intellectual isolationism and

B. It spreads a dangerous theory, shared by anti-Semites, that Jews are alien everywhere and that they can never become an integral part of the lives of the people and countries where they live, except in Israel.

C. It promulgates and disseminates a theory that Jews have no future anywhere else in the world except in Israel; that anti-Semitism, and eventually a repetition of the Jewish tragedy on the scale of Germany, is inevitable in the entire non-Jewish world, including the United States.

D. It follows from this that Jewish life in this country and elsewhere is only a temporary dwelling as if in an inn, where people live in constant preparation mental and otherwise for moving into the real home; and that Jewish communities outside Israel exist only as a means to collect money and otherwise help the State of Israel.

E. The theory of nationalism (Jewish and non-Jewish alike) is in direct contradiction and a threat to the American theory of a nation based on individuals, not on groups. It is possible that national minorities have their place in Eastern Europe and in the Balkans where the idea was conceived and is still a reality.

But in this country, a new experiment in nation-building has been started, an experiment based not on accentuating the differences between nations and other groups, but on reducing and leveling them out, and even eliminating them entirely. Perhaps this experiment will fail, but we Jews are not to be among those who should contribute to its failure. Under this new experiment, we have prospered as a community as never before in our history. It would be the height of folly and ingratitude for us even to risk weakening this experiment by introducing principles which are likely to work against it.

Now, I fully realize that you may not agree with all, or any, of our conclusions. But you have no right to evoke against us the passions and hatred which used to go with the term anti-Zionist, or enemy of the Jewish people. As an editor of a Jewish publication, you know that the old pre-Israeli period with its bitter fights, hatred and fanaticism is passing into history.

We are already in the midst of a new era in which old values and terms do not apply. Those of us who are honestly seeking a new re-orientation are not alone in our search. Only recently, the American Jewish Committee took a long step in the direction of differentiating between pro-Israelism and nationalism. Several months ago, Dr. Abba Hillel Silver re-drafted considerably his earlier program and position. Even the Zionist Organization of America has now considerably modified its nationalistic position (continued on next page)

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Freedom of The Press

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Rabbi Goldman Unqualified To Revise Law, Say Orthodox Rabbis

● Editor, National Jewish Post:

In this momentous hour, when we stand on the threshold of the redemption of our people and the realization of our age-old hopes, we have a right to expect that earnest and intelligent people will understand the significance of our historic opportunities, and the spiritual forces which have brought about the great marvel of the State of Israel, and will more profoundly appraise the superhuman stubbornness and self-sacrifice of the Jewish people in maintaining its separate national existence by standing fast upon its Torah and tradition.

Unfortunately, something has lately occurred in Chicago which shows that some people have learned nothing and forgotten too much.

On the holiest of days, when the Jew has to take a solemn inventory of his obligations to his Creator and to the Torah, Dr. Solomon Goldman could find no better theme for a sermon than to mock at our Torah before a congregation of 1500 people. This he continued to do in subsequent articles in his synagogue bulletin, written in a style reminiscent of the pamphlets circulated against the Torah and the Talmud by anti-semites from Pfefferkorn to Alfred Rosenberg.

Dr. Goldman is doing the same things which they did:

1. He cites quotations falsely, purportedly from the Shulchan Aruch.

2. He tears passages out of their context and places them in a false light.

3. He misrepresents the relative importance of sundry Talmudic statements, confusing lore for law, and custom for commandment.

This is not the place nor the medium to enter into a public discussion of religious philosophy. However, the distortion in Dr. Goldman's picture of the Shulchan Aruch is so serious in violating the traditional Jewish sense of aesthetics, that we are compelled to make several observations:

1. We would like to know what Dr. Goldman seeks. Is it sensationalism or does he seek to assume the role of "founder" of a new religion? One thing is

certain; that which he espouses is not Judaism.

2. Every intelligent writer should, we believe, be consistent. Is Solomon Goldman? If the Torah is not, G-d forbid, of divine origin, and if the Talmud, the Oral Law which interprets that Torah, is old-fashioned and outmoded, which is exactly what he chose to proclaim by his sole authority on the holiest day of the year, then why Judaism at all? If convenience masked in aesthetics, becomes the criterion for personal behavior and that is why it is permissible to desecrate the Sabbath, then the inconvenience of observing the dietary laws, the difficulty of fasting for an entire twenty-four hours on Yom Kippur, the hardship of refraining from Chametz on Passover, or even the problems of getting to the synagogue for Kaddish and Yahrzeit would undeniably warrant their abolition also. In general, what would be left of the Jewish religion? Why any Temples at all? And why rabbis? Indeed, the position of the atheist seems more consistent and logical!

3. Before one ventures to act as a critic in a given field, he should be an expert in it. It is a well-known fact that Solomon Goldman, despite his other attainments, never passed beyond the elementary Talmud classes of a Yeshiva, and his knowledge of Halachah (Jewish Law) is sadly deficient. Precisely in that field of scholarship where endless years of dedicated study are necessary before one becomes an authority, he presumes to make value judgments without the prerequisite learning. The very seminary that trained him did not grant him Halachic ordination, for he specialized elsewhere, not in Halachah.

At this point we wish to explain briefly the character of the Shulchan Aruch. It is not the product of one man. It is the cumulative result in Jewish Law of the work of the greatest recognized religious authorities in the history of our people. Beginning with the revelation at Sinai, and the affirmations of the Mosaic Law by the prophets, it includes the interpretations of the immortal scholars in the ages of the saintly Hillel and the martyred Rabbi Akiba, the brilliant Abaye and Raba and the whole cycle of Tal-

mudic authorities: of the erudite Saadia and the inspired Nachmanides; of the incomparable Rashi and the immortal Maimonides (Rambam); sweeping along through the learned schools of the Middle Ages down to the peerless Gaon of Vilna. All of these are represented in the term and concept, Shulchan Aruch, which originally applied only to the compilation of Rabbi Joseph Caro. Does Solomon Goldman possess the Halachic erudition to warrant his challenge of these builders of our faith? The contents of his bulletin and the forum he used for his proclamation—a synagogue of laymen, not a conference of Talmudic scholars—give testimony to the contrary.

We are deeply concerned that a man who is so arrogant in his discussion of the Oral Law, while scholastically unequal to its content, has the opportunity to preach to a congregation in whose eyes he appears as an authority on Judaism. We send these words to his members to inform them that he may be an orator, writer, organizer and group leader, but on Yom Kippur, in the year 5710, it was clearly established that he is not a man of Judaism. Those who turn to him for religious guidance have "hewed them out cisterns, broken cisterns, that can hold not water." Let them not go for instruction in the faith of our ancestors to him who tears down that faith and derides those ancestors.

The Jewish masses have always had a healthy religious instinct that cast out all who sought to break down their spiritual loyalties. When recently a Rabbi of Rome forsook the Hebrew faith, his congregation did not follow him. In ancient times, when a small group of Hellenists accepted the new religion of misguided spiritual leaders, the entire congregation of Israel rose up in anger and drove them from their positions of power.

At this great moment of history, when the body of Israel is finding its rest in the land of Israel, let us preserve and sanctify the soul of Israel by cleaving unto the Torah of Israel.

ORTHODOX RABBINATE OF CHICAGO

The Editor's Chair.

(continued from previous page)

to meet the new requirements. Several weeks ago, a new group of Jews of all parties was formed in New York for the same purpose (The Free Jewish Club). Why don't you grant me and the thousands of other independent and non-party Jews the same right that you accord to others? And why not grant even the same rights to your avowed enemies, the American Council for Judaism and the Jewish Labor Bund? They, too, are a part of the Jewish people and whether you want it or not, they participate in the healthy ferment that is now going on in the whole of Jewish life.

Why try to suppress them or us, or anyone who is trying honestly to discover his way in a new and uncharted world in which all Jews find themselves now? WILLIAM ZUKERMAN

THE ABOVE LETTER is self-explanatory, and sounds plausible enough until one begins to analyze it.

But I'll make it short. I would ignore William Zukerman except for the fact that he sends out a sort of editorial column which many of the weaker Anglo-Jewish papers use as canned editorials, and therefore a confused thinker like him—who has some people bamboozled by his protestations—can do considerable harm and should be nailed for what he is.

I'm glad of one thing, which is that Zukerman puts down on paper exactly what his thinking is. Now read it over, and you'll see that there is hardly any difference in his statement and those of the American Council for Judaism.

First, Zukerman equates the outlook of American Zionism with nationalism, and then he imputes all the ills of extreme nationalism, to Zionism, and presto, he talks just like Rabbi Elmer Berger of the Council.

I agree with Zukerman in every

evil he points out against extreme nationalism, but I wouldn't charge all these evils against the Zionists in the United States. Extreme nationalism leads to ills wherever it is widely practiced. But does that make Zionism extreme nationalism? No, all that Zukerman proves is that nationalism, when carried to extremes, is dangerous for any group, and I agree with him 100 per cent.

Now, if you've followed Zukerman as closely as I have, you'll find that he rejoices every time the Zionists suffer a setback and he pounces on such setbacks as choice morsels to prove that the Zionists are wrong, evil and so forth.

In fact, when I berated the Council for the pernicious Lillien-thal piece in the Readers Digest, and demanded action against such self-haters expounding in the general press dangerous charges against all U.S. Jews, Zukerman said I called for a Holy War against the Council. But then when the American Jewish Committee took action against the Council for this very same article—although it did not mention it in its resolution—Zukerman conveniently forgot that he regarded the Readers Digest article as merely free expression on a controversial issue.

Where does Zukerman's thesis lead to? The Council calls it integration. I call it something else.

Now I can conceive of a man sincerely arguing as does Zukerman that now is the time to reformulate Zionist aims, but it would depend with me on the man's attitude, on his background in Zionist and Jewish work, and on the arguments he presents. If the American Council for Judaism says that Zionist organizations should disband, then that is one thing, but if Dave Petegorsky or Rabbi Barnett Brickner, say that we should set up a new Friends of Israel to include all Zionist groups, I may not agree, but that is another thing altogether.

What Flynn Talked About At Zionist Affair

● Editor, National Jewish Post:

Last weekend I attended a remarkable dinner tendered by the Bronx Zionist Region to Edward Flynn, the former National Democratic Chairman and also friend and political confidant of Franklin D. Roosevelt.

Mrs. Eleanor Roosevelt, vice-president Alben Barkley, Herbert Lehman all spoke in glowing terms of their experiences in Israel or about Israel. Fittingly but briefly, they praised Flynn for his political contributions to the cause of helping the Zionists in their fight to have America favor the establishment of the Jewish State. But in the main they dwelt on the heroism, the courage, the genius and the ingenuity of the Jews in Israel.

Then at last the "baal simchah," Ed Flynn, got up to speak. And what do you think he spoke about a brief reference to Israel? For half an hour, he talked about Ireland and horrible and perfidious England which still refuses to yield North Ireland and how our own State Department is maliciously playing ball with the British Government in this Irish matter.

Has the American Council for Judaism (sic!) ever heard of an American Council of Ireland? Not in a million years. Dual loyalties of the Irish? Baloney!

DR. MILTON KOVER
New York.

How About Ad Space For Armstrong, He Asks

● Editor, National Jewish Post:

If Mr. George W. Armstrong were to offer an anti-Semitic ad to the National Jewish Post, would you, with your conception of a free press, feel obligated to print the ad—with a revision?

WILLIAM RESNICK
Chicago

TO HIM, SIDNEY WALLACH IS A PAID PROPAGANDIST, HENCE BIASED

● Editor, National Jewish Post:

The articles by Sidney Wallach and Miss Dorothy Thompson as printed in the Post of Nov. 4 sound very plausible in knocking down the straw man they set up. They both fear divided loyalty of the American Jew when such a thing does not exist except among the usual crackpot minority that plagues every organized group in America.

The arguments by Mr. Wallach and Miss Thompson should be judged in the light of their personal commitments. What Mr. Wallach says should be discounted in view of the fact that he is a paid employee of the American Council for Judaism whose president and financial angel is Lessing Rosenwald, who, along with others in his organization, showed their true colors when they helped the formation of the Holyland Emergency Liaison Program known by its initials HELP. This organization is dedicated to the destruction of Israel as a nation in Europe, for reasons that are purely financial. Can Mr. Wallach speak honestly? I say no. And Miss Thompson in recent years has become the apologist for the Germans. We know that the Germans of today are exactly the same as the Germans under Hitler. Can Miss Thompson, therefore, be regarded as a sincere friend of the Jews? I say no.

The Post is doing a great disservice to American Jews when it lends itself to the propaganda of these professional agents for anti-Jewish elements without at the same time informing us of the background of these individuals who urge us to forsake Israel so that we may not be accused of beating up grandma.

I do not believe either Mr. Wallach or Miss Thompson have had any personal contact with real American Jews such as can be found in the Knights of Pythias, the Masons, or any of the other fraternal orders. There they will

find American Jews who sympathize with Israel in the same sense as Europeans sympathized with the American colonists in their struggle to set up an independent American nation composed of people of diverse European origin.

In conclusion I say that one can be a true American and be sympathetic to Israel and show that sympathy in various tangible ways. I urge the Post not to let itself be used to throw dust in the eyes of its readers who are far ahead of the so-called leaders of American Jewry.

PHILIP BERKOWITZ
Brooklyn

146,000 DPs Still Need Aid of U.S.

NEW YORK—(WNS)—Returning from a two-month survey of conditions in Europe and Israel, Moses A. Leavitt, executive vice-chairman of the JDC, declared upon his arrival here that about 146,000 immigrants will require aid from the Joint Distribution Committee in order to establish homes in Israel and elsewhere.

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Young man, cantor-teacher, seeks position in Progressive Orthodox or Conservative Congregation. Experienced. Excellent references. Can also be Baal Koorah and youth director. Will locate anywhere. Write Dept. DG, National Jewish Post, Box 1633, Indianapolis, 6, Ind.

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Young American man or woman wanted for staff of large Jewish center near Chicago. Position open as program director and requires work with young people, teaching elementary grades in the Hebrew School and assist in community work. Fine opportunity for wide-awake person. Good salary offered in accordance with qualifications. Reply with full information, photo, etc., to Dept. TC, National Jewish Post, Box 1633, Indianapolis, 6, Ind.

The World of Books

VAN PAASSEN'S LIFE OF JESUS FAILS TO PROVE HIS THESIS

WHY JESUS DIED, By Pierre van Paassen, The Dial Press, N. Y., 283 pages, \$3.

JOEY, By David Lord, E. P. Dutton Co., N. N. 314 pages, \$3.

By WARD MOORE

THE EMPHASIS in this new life of Jesus is on the essential Jewishness of the Christian messiah. Writing from a Unitarian viewpoint, van Paassen sweeps aside the edifice of Christian theology which he characterizes as a pagan accretion in which the Jew, Jesus, is caught, helpless and sterilized, like the proverbial fly in amber. The villain of the book is naturally the Hellenized Jew, Paul, and the hero, that simple Jewish fisherman, Peter.

This is much the position that many liberal Jews take toward the son of Miriam—when indeed, mindful of all the afflictions put upon us by his followers and in his name, they dare to take a

position at all, for while it has always been considered quite proper and even laudable for Christians to investigate our religion, the complementary courtesy has usually been looked upon as presumptuous.

The great defect of this position is its failure to take into account the unJewishness of much of Jesus' teachings. It was no accident that Paul seized upon him as the central figure in his new doctrine rather than any of a hundred other rustic itinerant Jewish preachers of the day. Paul could not have used a follower of Hillel using, as Jesus did, Hillel's precepts as the foundation of his exhortations, if that follower had not at the same time denied certain fundamental Jewish values—notably marriage and the family. In rehabilitating Jesus as a Jew, it is this denial which confronts the apologist, Christian or lib-

eral. Van Paassen's answer is to refuse the challenge altogether; he does not even categorize it—as he freely does other parts of the gospel—as the result of interpolations by the pagan followers of Paul.

ON THE OTHER HAND, it must be admitted objectively van Paassen has a much better case. His point about the followers of Jesus being still part of the Jewish community up until the time of Bar Kochba is a telling one, and one which certainly suggests that, whatever the later judgements, in the opinion of his contemporaries and their immediate descendants, Jesus' Jewishness was unchallenged. Of course it rests on the historicity of Jesus and on this van Paassen, after a few very weak arguments, throws up his hands and says, in effect, I believe Jesus actually lived in the flesh because I would be very unhappy if I didn't. This is an understandable sentiment, but it is not logic.

Apart from the figure of Jesus himself, "Why Jesus Died" has some interesting and penetrating observations on Christian anti-Semitism, both doctrinal and psychological. The anti-Semitic bias of the gospels suggests an-

other book which only van Paassen himself or Marvin Lowenthal could write—the bitter conflict between proselytizing Judaism and proselytizing Christianity in the years 100-150 CE. Psychological anti-Semitism of course springs from that ambivalence which Christians feel toward their religion, an eclectic concept, as van Paassen points out, with a Jew as the central figure. The Christian cannot afford to be annoyed with Jesus, but he can easily take out his ire on Jesus' kin.

"Why Jesus Died" is an interesting book, entertainingly written and full of food for speculation. As for its main contention, however, I can only say that, for one Jew, at least, the verdict is the Scottish one: "Not Proven."

★ ★ ★
SAM LEVINE is a barber in Boyle Heights—an unprosperous Jewish district of Los Angeles—who wants his son Joey to have an easier life than he himself, an immigrant from the old country who has been saving for years to bring his mother and sister to America.

Joey is a pugnacious, not too brilliant boy who goes through an unhappy boyhood and an unhappier adolescence, unable to see a pattern for his life.

Catholics Open Drive For Aid To Arabs

NEW YORK—The Thanksgiving collection of the War Relief Services of the National Catholic Welfare Conference this year includes a bid for aid to the Palestinian Arab refugees of the invasion of Palestine.

The Rev. Harry O'Connor, assistant executive director of the Catholic Near East Welfare Association, said an estimated 900,000 Arab refugees are in dire need of clothing.

He made the statement in connection with announcement of plans for the drive in the New York Archdiocese and in 92 dioceses which are participating nationally.

In the end he marries the girl next door whose love and devotion survive all the tests Joey's harassed nature has put her, and reconciling himself to her pregnancy from which he had at first recoiled violently, settles down at last to write a novel—presumably "Joey."

Mr. Lord has dutifully added a number of what his publisher calls hopefully "vivid characters and events." Mrs. Silverberg, Joey's grandmother, who struggles to learn to read English from a primer so that she can become a citizen; Molly Abrams, pure and wholesome as cottage cheese; Morris Abrams, a shicker; Rosie, a tart; Jake Samson, an upright youth—these are no doubt the vivid characters. The vivid events include Joey's spitting on a Sefer Torah and weeping afterwards, a few fights, a wife-beating and other odds and ends taken from any issue of the daily newspaper. They are completely unreal, unmotivated and unexplained.

Mr. Lord no doubt thinks of himself as a novelist, or at least, a sensitive reporter. I believe his readers will disagree.

First Israel Network Of Religious Courts

JERUSALEM—The first network of Jewish religious courts in modern history is envisaged in detail plans submitted by the legal adviser of the Israel Religious Ministry to the Ministry of Justice.

The program was announced in the current bulletin of the World Mizrahi (religious Zionist) Organization from its headquarters here.

Seven rabbinical courts will replace the present rabbinical offices in Jerusalem, Tel Aviv, Haifa, Rehovot, Petach Tikvah, Tiberias and Safed, the bulletin said.

Each court will be composed of three dayanim who will handle only judicial duties. Under present arrangements, carried over from the British Mandatory regime, the Orthodox rabbinate has exclusive jurisdiction over marriage, divorce, wills, and similar matters of personal status.

An Appeal court will be set up comprising the two chief rabbis and a number of dayanim, the bulletin said.

Calif. Rabbi Wins Major Poetry Prize

SANTA ANA, Calif. — Rabbi Muarice T. Galpert of this city has been awarded the Harry Kovner poetry prize in a national contest.

Rabbi Galpert is spiritual leader of Temple Beth Shalom. His prize-winning entry was called "Four Poems on Israel Reborn."

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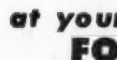
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Regularity of Attendances At Services To Be Figured In Rating of London Synagogue Members For Seats

LONDON, England—Regularity of attendance at services will be one of five points in a system of ratings for the allocation of seats in a proposed new synagogue, it was disclosed recently.

The Edgware Synagogue now has about 200 seats for its 1,000 members and the proposed new structure will still not be large enough to provide seats for every member.

The system now in operation is something like a union seniority system and seats now are roughly allocated on that basis. When discussion arose about allocation of seats in the new structure, there were protests on the synagogue board against extending the present arrangements to the new building. It was argued that many new members were active in helping

to build the new synagogue and that a simple seniority arrangement would not be fair to them.

The board then worked out a five-point program, which will rate each member on the following considerations:

1. length of membership in the synagogue.
2. services rendered to the synagogue as an officer, member of the board of management, member of the classes committee and member of the building fund committee.
3. regular attendance at services and High Holy Days and other important Jewish holidays.
4. financial aid to the synagogue, particularly in signing a deed in its favor.
5. financial aid to the building fund.

Hadassah Meet Urged To Start Drive Against Anti-Zionists

SAN FRANCISCO, Calif.—Announcing that it was now the largest Zionist organization in the world with a dues-paying membership of 270,000, Hadassah, the Women's Zionist Organization of America, closed its 35th annual convention last week by adopting budgets totalling \$6,535,000 for its U. S. and Israel program and unanimously re-electing Mrs. Samuel W. Halprin as president.

The 1,000 delegates heard speakers discuss the issue of the relation of U. S. Jewish Zionists to the State of Israel.

Mrs. Halprin said that the creation of the Jewish State "means that the Zionist movement can no longer be the political spokesman for the people of Israel."

But she rejected any arguments that the rebirth of Israel automatically severed all relations.

"Zionists have a continuing and unbroken responsibility to help Israel keep its doors open for the ingathering of the exiles," she said.

Mrs. Moses P. Epstein, former national president, was moderator of a session devoted to the alleged issue of "dual loyalties."



MRS. HALPRIN

Take The Offensive

Rabbi Roland Gittelsohn of Long Island, N.Y. ripped into the arguments of U. S. anti-Zionists.

"We Zionists have been apologizing too long," he said. "I for one am tired and weary of such defensive apologetics. I think it is time for us to take the offensive and assert that it is not the Zionists of America who should be doing the explaining. On the contrary it is those who have been stupidly and criminally making these charges who should be put on the spot."

Delegates approved a nationwide membership campaign for 10,000 new members a month for the next three months, in a bid for 300,000 members.

Delegates were told that Hadassah now feeds 30,000 children a day through its program of school luncheons, nutrition and cooking instructions in Israel. Hadassah's school hygiene program reaches most Israel children of grammar school age. Hadassah now runs 62 infant welfare stations and a network of playgrounds and summer day camps in Israel.

Eddie Cantor came to the convention and learned that seven housing units named for him will be set up soon in a new Hadassah children's center in Israel.

TB and Trachoma Rising

Mrs. A. P. Schoolman, a member of the Hadassah national board and co-chairman of the youth management committee of the Jewish Agency, told the delegates that between 80,000 and 100,

00 young people still were waiting for rescue in Morocco and other Arab lands.

Tuberculosis is a menace in Israel and must be stamped out quickly, Dr. Eli Davis, of Jerusalem, Hadassah Medical Director, told the convention. He said trachoma, which had been virtually wiped out in Palestine, was again widespread. He said Hadassah will concentrate on the care of children in the transit camps because the highest threat is among them.

London Synagogues Warned To Unite

LONDON, England—A large number of synagogues in East London had a warning this week to consolidate and eliminate their surplus structures or face the possibility that non-Jewish authorities would make the decisions.

The warning came from Jack Goldberg, president of the Federation of Synagogues, who reported on a survey of synagogues in the area.

Goldberg said that the London County Council and the Stepney Borough Council had been urging leaders to reduce the number of synagogues to meet the needs of the present Jewish population of the area. The urgings were backed by the Town and Country Planning Act.

"There are some synagogues in the East End of London which have no right to be open at all," Goldberg said, describing efforts to persuade officials of the synagogues to sit down together and develop one well-used house of worship instead of four or five competing ones, "which do not have a minyan on the Sabbath."

Goldberg said all the efforts had been in vain because of some "misplaced local patriotism." He added it would be a sad thing if the synagogue leaders declined to delay action until non-Jewish planning authorities took it for them.

U. S. Zionist Parties Launch Shekel Fight

National Jewish Post

NEW YORK — The Mizrahi (religious) Zionists and the Labor Zionists of the U. S. were busy this week with plans for the Shekel campaign for the next World Zionist Congress, the first to be held in the Jewish State.

The U. S. Central Shekel and Election Board announced opening of the campaign last week but the religious and Labor Zionists had already started their campaign.

The Zionist Organization of America, largest of the U. S. Zionist parties also called for maximum Shekel sales by its members, in the current NEW PALESTINE, its official organ.

Sales of Shikolim are aimed at control of delegates to the Zionist Congress, supreme authority in World Zionism. Possession of a Shekel is required for voting in elections for delegates, usually on a party bloc voting system.

The next Congress, which is scheduled to deal with the issues for Zionism created by the emergence of Israel, is slated for Jerusalem next summer.

Israel Withdraws Envoy To Rumania

TEL AVIV, Israel—Reuven Rubin, who was named Israeli Minister to Rumania a year ago, has been recalled and will not be replaced while relations between the two countries remain strained, it was learned this week.

Principal source of the tension between the new republic and the East European Soviet satellite is the refusal of Rumania to permit emigration of its Jewish nationals to Israel.

A blistering attack by Prime Minister David Ben-Gurion, at a Mapai convention, against Rumanian Foreign Minister Ana Pauker, made matters worse.

"This daughter of a Jewish rabbi now living in Israel is endeavoring to destroy the Jewish community in her own country," Ben-Gurion said. "To her any Jew is a Fascist. She would like to bring famine to this country in order to curb the wish of Jews to come here."

The speech created a furore in Rumanian diplomatic circles.

Second Defendant Gets Cleared In L. A. Arms Smuggling Trial

National Jewish Post

LOS ANGELES—The trial of seven men charged with transporting arms to Israel during the War of Independence went into its fourth week with dismissal of charges against a second defendant this week.

The court dismissed the indictments against "J Leonani" when the prosecution was unable to establish the identity of the defendant.

CJFWF Plans Reports On Fund Peace Bids

National Jewish Post

NEW YORK—Progress reports in key areas of the efforts to establish harmony and end waste and duplication in U. S. fund-raising for Jewish causes will occupy delegates to the next General Assembly of the Council of Jewish Federations and Welfare Funds, it was announced this week.

The 18th General Assembly will be held in Cincinnati's Netherland Plaza Hotel, Dec. 9-11. The CJFWF represents the U. S. Jewish community's 265 local federations and welfare funds.

President Stanley C. Myers said the major objective of the conference will be to formulate broad plans for meeting U. S. Jewry's responsibilities in 1950.

Reports of three major CJFWF committees will cover national and local relationships, unified and stable fund-raising and multiple appeals.

The reports are expected to deal with such current issues as the struggle of the CJFWF for a greater role in United Jewish Appeal top planning, and its cooperation with the American section of the Jewish Agency in fighting wildcat campaigns in U. S. Jewish communities for Israel.

115,000 Kids In Israel Schools

TEL AVIV—A total of 115,000 children attended elementary, secondary and vocational schools in Israel during the past year. Of these, 105,500 were Jews and 10,400 were Arabs and other minorities.

Public schools had an enrollment of 100,600 Jewish children and 6,800 Arabs. In private schools there were 4,920 Jewish children; and 3,580 Arab children attended private missionary schools.

During the past year, 542 Jewish schools and 73 non-Jewish or missionary schools were in session.

The Israel-Catholic Commission has resumed its talks on Church property on Mount Zion, following the receipt of new instructions from the Vatican.

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Israel Gov't Assures 1950 Pilgrims All Aid

TEL AVIV—The Government of Israel reaffirmed its intention, "to do everything possible" to facilitate pilgrimages to Israel during Holy Year in 1950.

Pilgrims will be permitted to cross the boundary lines dividing the Old City and the New City in Jerusalem from either direction, an Israel spokesman said. They will be allowed to cross as they please, irrespective of whether they are entering or leaving Israel.

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Gordis Would Retain Jewish Flag With Tablets For Mogen Dovid

National Jewish Post

NEW YORK—Rabbi Robert Gordis, immediate past president of the Synagogue Council of America, this week endorsed a proposal that Zionism retain the Jewish flag, but with the tablet of the Ten Commandments replacing the Star of David in the center.

The suggestion was one of several made by the Conservative rabbinical leader in a survey of changes in Jewish rituals he regarded as made desirable by the emergence of the reborn Israel. Rabbi Gordis' views were outlined in an article "The State of Israel and Some Ritual Problems," in the current "Reconstructionist."

It Became An Issue

The issue of the flag became one for considerable discussion among U. S. Jews when Israel adopted the Zionist flag as its national banner. One of the tasks undertaken by the Conservative Rabbinical Assembly at its convention last June was to name a committee to work out a new design for a Zionist banner.

By the suggested substitution, Rabbi Gordis said, "the banner would symbolize the fact that the bond linking world Israel is spiritual in essence, finding its truest expression in the Torah."

Commenting that the language of Hatikvah was "stilted and artificial" and that it too had been outdated by the rebirth of Israel, Rabbi Gordis proposed that a recognized cultural agency hold a contest for two sets of words to be set to the melody of Hatikvah.

"One set would voice the political allegiance of Israel Jews to their state; the other would express the spiritual unity of world Jewry and its devotion to the land of Israel," he suggested.

He said the melody would be identical for all Jews, "thus expressing their unity" while "the variation in the words would do justice to their varying political relationships."

Reviving A Fast

Rabbi Gordis then took up the Tenth of Tebet, a fast which commemorates the beginning of Nebuchadnezzar's siege of Jerusalem, and which in recent years is observed by few Jews.

He said that the Synagogue Council proposed several years ago that the Tenth of Tebet be observed as a day of mourning and commemoration for the 6,000,000 murdered by the nazis.

"This past year, though too late for effective observance, the Chief Rabbinate of Israel cabled its approval of the idea," he disclosed.

Similarly with the fast of Tisha B'Av, he said, which has lost much of its original sadness.

"It is our fervent hope that the establishment of the new State marks the beginning of a happier epoch in Jewish history. For this very reason, our people dare not forget the struggle, the sacrifice and the martyrdom of 2,000 years of exile, which gave meaning to Jewish suffering and



DR. ROBERT GORDIS
History Calls For Changes

content to Jewish living, and kept alive an unconquerable faith in the redemption of Israel."

Changing A Fast

He proposed, therefore, that Tisha B'Av become "the day sacred to the memory of the Jewish martyrs of all time, known and unknown, illustrious or humble."

He proposed also that since traditional Tisha B'Av has been not only a day of mourning but also a reaffirmation of hope in the restoration, that "the modified ritual for Tisha B'Av, now that the State of Israel exists, might well include prayers of thanksgiving for this miracle and a reaffirmation of loyalty to the still unfulfilled Messianic ideal of universal justice, freedom and peace."

He concluded with the suggestion that the American rabbinate should take the initiative in convening the religious leaders of world Jewry to consider "these and other questions that have arisen as a result of the creation of the State of Israel."

Israeli Rabbis Out of Touch With Youth

MANCHESTER, England—Rabbi B.M. Casper told a Manchester Zionist meeting last week that the rabbis in Israel were completely out of touch with the youth of the country.

Rabbi Casper said that Israeli youth were looking for some kind of religious orientation and that the rabbis should go out among them to capitalize on that feeling.

Appeals Court Reverses Verdict on Sentinel

CHICAGO—The Illinois Appellate Court in an unanimous decision last week reversed a lower court verdict in which a jury awarded \$24,100 to a group of leading U. S. hate-peddlers who filed suit for libel against the Chicago SENTINEL, Anglo-Jewish weekly.

The trial, marked by repeated anti-Semitic statements by the plaintiffs, ended in awards of \$10,000 to Lawrence Dennis, self-described "American Fascist intellectual," \$9,000 to Joe McWilliams of Chicago, \$5,000 to E. J. Parker Sage of Detroit, and \$100 to George E. Deatherage of New York.

The case became a national one two years ago when 10 of the defendants in the original Washington mass sedition trial, sued the SENTINEL for a total of \$190,000.

They charged libel because the weekly reprinted a telegram, signed by a number of leading figures in public life, urging continuation of the trial when it ended in a mistrial as the result of the death of the presiding judge.

German Officials Quit In Medical Bias Case

OFFENBACH, Germany—Asserting they could no longer bear charges of racial discrimination, the mayor and deputy mayor of Offenbach resigned this week in a new development involving a Jewish doctor.

Dr. Herbert Lewin was named Chief Physician of the Offenbach City Hospital for Women but his appointment was cancelled on grounds that he could not be trusted to treat Germans in view of his experiences at the hands of the nazis.

After an investigation by the American Military Government, the decision was reversed and deputy mayor Karl Kasperkowitz was suspended.

This week Mayor Johannes Rebholz and the deputy mayor both resigned.

PECORA TO SPEAK

NEW YORK, (N. J. P.)—N. Y. Supreme Court Justice Ferdinand Pecora will be the principal speaker at the final session of the 10th annual convention of the Junior Mizrahi (religious Zionist) Women's Organization of America here Nov. 27.

KOSHER BUTCHERS DEMAND KASHRUT PROBE BE CONTINUED

PHILADELPHIA—The Philadelphia Kashruth committee, which appeared likely to slump into inactivity because of "rabbinical apathy," will continue its work under pressure of the local kosher butchers, the Philadelphia Jewish TIMES reported last week.

The committee was set up as a response to outraged demands of Jewish housewives, who charged exorbitant prices. Its chairman is State Sen. Maxwell Rosenfield.

Rosenfield said that at a meeting of the committee, members of the Kosher Butchers Association insisted the committee continue. They said that they were anxious to have inequities in the kosher meat price situation which they claimed they were forced to bear, exposed and corrected.

The TIMES said that a display of interest by the rabbis, the first since formation of the committee, also encouraged its members to pursue their work. Rabbi David Wachtfogel, president of the Rabbinical Association, attended the last meeting.

Aim of the work is to get a complete picture of the Kashruth situation from the Beth Din (rabbinical court) right to the butchers, caterers and housewives, The TIMES said.

So far the Vaad Hakashruth, rabbinical body in charge of supervision of kosher meat sales practices, has refused to send a representative to the Committee, the TIMES reported.

Hungary OKs Exit For 3,000 Jews

BUDAPEST — The Hungarian Government agreed this week, after prolonged negotiations, to grant exit permits to 3,000 Jews for Israel.

Permits will be given out to persons in various categories, including a list of "leading" Zionists. Permits for the Zionists will be issued by Zionist party categories, with Revisionist Zionists getting the smallest number.

Emigrants will be permitted to take a small quantity of personal belongings and jewelry. Valuables left behind will be deeded to Israel authorities and used to help pay for Hungarian exports to Israel.

The United States has ordered 2,000 cases of Israeli liquors and Costa Rica has ordered a shipment of false teeth.

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Tripoli Jews Press Exodus To Israel

TRIPOLI—Despite the certainty of a hard winter in an Israel transit camp, Tripolitanian Jews are still fighting for exit permits and transports are leaving regularly for Haifa.

Figures indicate that about 11,000 Tripolitanian Jews have entered Israel so far.

Letters to relatives in Tripoli are full of complaints that European and native-born Israeli Jews treat the Tripoli Jews as inferior.

Despite the complaints, no immigrants have returned to Tripoli.

12 Paris Haters Arrested In Drive

PARIS—Twelve top members of the "European Fighters" a notorious anti-Semitic, pro-Nazi group, have been arrested but not for anti-Jewish activities.

They were charged with organizing "activities against the State."

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